सत्यान्नास्ति परो धर्मः।

There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1933. VOL. III. No. 3.

Thoughts on Theosophy

[The following article was published by H. P. B. in *Lucifer* for October 1887.]

"The letter killeth, but the spirit giveth life," this is the keynote of all true reform. Theosophy is the vehicle of the spirit that gives life, consequently nothing *dogmatic* can be truly *theosophical.*

It is incorrect, therefore, to describe a *mere* unearthing of dead letter dogmas as "Theosophic work".

When a word, phrase, or symbol, having been once used for the purpose of suggesting an idea *new* to the mind or minds being operated on, is insisted upon irrespective of the said idea, it becomes a dead letter dogma and loses its vitalising power, and serves rather as an obstruction to, than as vehicle of the spirit; but, alas this insistence upon the letter is too often carried on under the honoured name of "Theosophy.".

A man cannot acquire an idea *new to him* unless it *grows* in his mind.

The mere familiarity with the *sound* of a word, or a phrase, or the mere familiarity with the *appearance* of a symbol, does not, of *necessity,* involve the possession of the idea properly associated with the said word, phrase, or symbol. To insist, therefore, on the contrary cannot be theosophical; but would be better described as *un*theosophical.

It would certainly be theosophical work to point out kindly and temperately how certain words, phrases and symbols appear to have been misunderstood or misapplied, how various claims and professions may be excessive or confused as a consequence of ignorance or vanity, or both. But it is quite another thing to condemn a man or a body of men *outright,* for certain errors in judgment or action; even though they were the result of vanity, greed or hypocrisy; indeed such wholesale condemnation would, on the contrary, be untheosophical.

The one eternal, immutable law of life alone can judge and condemn a man absolutely. "Vengeance is *mine,* saith the Lord."

Were I asked how I would dare attempt "to dethrone the gods, overthrow the temple, destroy the law which feeds the priests and props the realm; I should answer as the Buddha is made to answer in the *Light of Asia*: 'What thou bidst me keep is form which passes while the free truth stands; get thee to thy darkness.' "

"What good gift hath my brother but it comes from search and strife (inward) and loving sacrifice."

* * *

"Learn first our laws and educate your perceptions, dear Brother."—MAHATMA K. H.

TWO LOST KEYS

THE BHAGAVAD-GITA — THE ZODIAC

It has never been admitted by orientalists that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanskrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of Theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern star-gazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book-shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed to-morrow, the materials for their reconstruction are near at hand and could be gathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of to-day the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavour, with the journey of our own sun through our own human zodiac grows better we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

> For Atman is the sun
> The moon also it is;
> And the whole collection of stars
> Is contained within it.

WILLIAM BREHON

[*The Path*, August, 1890.]

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. Might it not be better for Theosophists to take a more active part in work on such urgent problems as disarmament, unemployment, etc. ?

Ans. Might it not be better for would-be doctors to start work without any training on all the cases urgently needing medical attention ? The answer is the same in both cases: knowledge is necessary. The doctor studies much that the ordinary man ignores, yet the latter's ignorance of his own physical nature is nothing compared to his ignorance of his own metaphysical nature. There are soul-sicknesses as well as bodily ailments, yet how many people recognize that the collective ills of to-day are merely symptoms of such soul-sickness, generated in the psychic nature of individuals. It is the soul-sickness of individuals that totals up the soul-sickness of the world, the collectivity of individual selfishness and ignorance that is responsible for bad economic conditions, that finds an outlet in the war-spirit of nations, that breeds caste and creed and class hatred. As it was self-generated by the individual, it can only be cured in the same way—individually. No forced reform, legislation or change of outer conditions alone, will do it. It may even aggravate the symptoms. The failure of the Prohibition laws, the difficulties involved in the administration of the "dole," the continued breakdowns of disarmament conferences, the failure to find a satisfactory political agreement on the Indian question, all show that. Can we say, therefore, that Theosophists are not taking an active part, because they choose other methods of work, because they recognize the efficiency of learning how to change the root selfishness and ignorance ? That work may seem vague and impracticable to the casual observer, since it cannot be assessed in terms of statistics. Yet Theosophy is productive of far greater effects than the same amount of energy expended on the physical plane. That is why H.P. Blavatsky wrote in 1888 :-

> "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do . . . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man ; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all." (*Five Messages*, p. 8)

It is the *practical realization* of Reincarnation and Karma as facts, of the solidarity of all mankind as immortal beings, that alone can cure the soul-sickness of the age. The Theosophists work for this, knowing that the universe is one of fundamental justice, which rights every wrong in the process of time, and that man can make of himself a conscious agent for speeding up that process.

"If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast."

—H. P. B. *Lucifer*, May 1889

Untouchability in East and in West

[Below we extract from the stenographic report of a lecture delivered at the Bombay U. L. T. on the 18th of December 1932.]

Perhaps it will facilitate our study if we begin by considering the first great object of our Theosophical Movement—"To form a nucleus of Universal Brotherhood of Humanity." The most important and significant word is *universal*, and to throw clear light on its significance and its implications, it is added, "without distinction of race, creed, sex, caste or colour". This is a comprehensive statement. Our subject of untouchability must be examined then by the light of this first great object which emphasises that no distinction shall be made—of caste, among other things. As our Theosophical Movement is international and world-wide this clause touches other countries as well as India. And it is necessary for us to learn that the evil of castes exists elsewhere, if not in the same form, in some other form. In the western world class struggle is but another phase of this same problem of high and low castes. The *bourgeoisie* mentality causes among other things the servant problem, a phase of caste. Again in the western world the problem of the *Shudra*, the servant, in struggle with the *Vaishya*, the financier and industrialist, is a problem indeed! There is division between the labourers and the capitalists. And to know if pride and privileges belong to the *Brahmanas* of the West, to the priest caste, it is enough to glance at Rome or Canterbury! Let not India, then, be hypnotized by the talk that caste and untouchability are peculiar to this ancient land alone. Why, friends, untouchability prevails in most objectionable forms, for example, in some of the southern States of U. S. A., the free Republic of America, where the negro suffers as our pariah does here. Mind you, I am not trying to minimize the crime and the curse of untouchability in India by saying it exists elsewhere in other forms. Untouchability is a veritable crime against the Brotherhood of Man. What I am endeavouring to point out is that caste and untouchability are fundamental problems which other nations and other races are also burdened with and are also trying to solve. It is the greatest problem of Pure Religion everywhere.

At this hour we are face to face with a sublime opportunity, and if we understand that this same problem exists elsewhere we shall be able to learn from the lessons of history. Similar opportunities to the one which is now ours came to other countries in the past, but in the absence of spiritual perception such opportunities were missed. Let us, my brothers, not make the mistake of the French Revolutionists. In France, on the occasion of the Revolution, masses of men and women cried and shouted—Liberty, Equality, Fraternity. They dethroned one form of government and ushered in a new era in the hope of establishing peace and prosperity whereas peace and prosperity have remained and still remain to-day distant visions. Similarly the American Colonies became the Republic of the United States, but freedom of life, liberty and pursuit of happiness are still objects of search. Please don't misunderstand me, I am not saying that those revolutions were wrong and false moves altogether. No, for they had their *raison d'être*, but I do want to point out that in the absence of a spiritual ideal and programme based on universal principles and eternal verities, both in France and in the United States these wonderful opportunities were, if not altogether lost, certainly not fully utilized. We here in India are having one grand opportunity created by Gandhiji. The work now lying before us, the work in the execution of which we will need head and heart and hands, is more pressing and more necessary even than the task of hammering out a new constitution, going through an election based on a wider franchise, and ruling with full fervour in the Provinces because of "Provincial Autonomy". The problem of untouchability, I submit, is primarily not a political and economic problem, not even a social problem. Divorce the political, economic and the social aspects of the problem from its religious aspect, and very likely India will drift into the stormy waters which now threaten to engulf the western countries.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥

As a wooden elephant, as a leathern deer, such is an unlearned Brahmana: the three bear only names.

—*Manu-Smriti*, ii-157

आचारहीनं न पुनन्ति वेदाः।

The Vedas do not purify him who is devoid of good conduct.

—*Vasistha-Smriti*, vi. 3

न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम्॥

Not birth, nor samskaras, nor study of the Vedas, nor ancestry are causes of Brahmanahood. Conduct alone is verily the cause thereof.

—*Mahabharata*

PRACTICAL OCCULTISM

The first lesson in practical Occultism is that the whole of Nature is living. There is not one finger's breadth (*angula*) of void space; the boundless plenum is throbbing with life.

The Science of Occultism teaches this lesson.

The second lesson in practical Occultism is that man is the miniature model of the universe, and is in constant touch and continuous relationship with the boundless plenum. Thus, to learn that the entire sidereal system and the whole of the terrestrial structure of atoms are related to him, are reflected in him. Not only is he related to the visible kingdoms of nature—the mineral, the vegetable and the animal,—but also to the invisible kingdoms of elementaries, elementals, gods and sages (*bhutas, devatas, devas and rishis*). Man himself is the Great Magic Mirror in which the entire picture of the visible and the invisible universe *can* be seen.

The Philosophy of Occultism teaches this lesson.

The third lesson in practical Occultism is that the highest duty and privilege of man is to develop the power of vision which enables him to see that picture for himself, and in himself, and thus recognize himself as the repository of all forms and all forces in Living Nature.

The Religion of Occultism teaches this lesson.

The fourth lesson in practical Occultism is that the Indissoluble Link between man and the universe makes the twain One, and that Oneness or Unity must be sensed and realized as an intimate experience.

The Esotericism of Occultism teaches this lesson.

Count Keyserling writes in *South American Meditations* :—

"The human problem proper arises more purely than ever in its original, primordial, and at the same time eternal form; for never before was humanity even approximately so dehumanised. What must be done is this. A new world, ruled by soul, must build up *on* the basis and *within* the frame of the new higher state founded by reason. This will not be a world of so-called love of humanity, but one of genuine love of one's neighbour. Intimate relationships, smallest circles, will henceforth ultimately decide."

KARMA

It is a truism that those who upset the balance of Nature have surely to pay the penalty, but it often needs the hard knocks of experience to make the fact realized. The disastrous introduction of the rabbit into Australia is a case in point, and the grey squirrel in Great Britain has recently been declared vermin; yet the musquash peril there threatens to be a still more severe lesson.

In 1928, despite strong warnings as to the danger, the Ministry of Agriculture gave permission for licenced musquash farms, business interests in creating a new home fur industry being the deciding factor. To-day, thanks to the escape of a few specimens, there are now hundreds of miles infested with these musk-rats the land being rendered unsafe by undermining, while reservoirs are in danger of pollution. *The Observer* (27 Nov. 1932) takes a serious view of the situation; five million pounds may be needed to grapple with this pest, with its incredible rate of reproduction, while those engaged on the problem "lack the efficient aid and ample resources without which they are likely to be just as successful as Mrs. Partington when she took a mop to the Atlantic Ocean".

Indeed we may well repeat with H. P. Blavatsky :—

> It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief?" (*The Secret Doctrine* II. 305).

"The present pace of life is too fast for the man-in-the-street even to catch the newspaper headlines ... It is imperative that we slow down. A few years ago people had a chance to sit down and think. It could not be helped if some did not make use of the opportunity, but now no one is in a position to stop and think even if he desires to do so. We are moving too fast to allow a general understanding of science.... It is paradoxical, but apparently true, that the very instruments of science, instead of being devoted to help common men to a greater understanding of reality are doing just the opposite, and are only succeeding in befuddling things even more."

Such is the view expressed by Professor Einstein when interviewed in Germany before leaving for America.

ORIGIN OF INDIAN CASTES

[Ethnologists and all Hindus will read with considerable interest the following letter which appeared in January *Aryan Path*.—EDS.]

In the Introduction to his translation of the *Bhagavad Gita*, the late Mr. Charles Johnston makes some very interesting suggestions about the origins of Indian castes and Indian religion. He tells us that the four great castes were based on racial differences; that the Brahmans sprang from a white race that may have come into India by way of the Hindu Kush; the Kshatriyas from the red Rajputs, whose territory extended from the Indus to the Ganges; the Vaishyas from the yellow agricultural races, whose lands ran south of the Rajput territory; and the Shudras from the black, or near black, peoples who occupied the whole southern portion of the peninsula. Mr. Johnston writes:—

> The great struggle between kindred branches of the Rajput race recorded there (in the *Mahabharata*), permanently weakened that race, and eclipsed its glory, thus making room for the long dominance of the sacerdotal Brahmans. The growth of the Brahman power forms, as it were, a measure of the passage of ages in ancient India. In the archaic days of the first Upanishads, we find the sacred wisdom wholly in the hands of the Rajputs, the royal races, akin, as it would seem, to the ancient Egyptians and Chaldeans. Two of the Upanishads record the first initiation of a Brahman into that wisdom. The initiator, a princely Rajput, marks the occasion by declaring that this wisdom had never before been given to a Brahman, but in every region was the hereditary teaching of the Kshatriya, the warrior, alone.

Mr. Johnston goes on to discuss the contribution made by each of the four great castes (races) to the complex fabric of Indian religion. The Rajputs, he tells us:

> had their ancient tradition, which is put forth in the greater Upanishads, and which held the twin doctrine of rebirth and liberation. This tradition . . . was much later imparted to Brahmans.

Of the Brahmans, Mr. Johnston says:

> In Indra and Agni, they adored certain great cosmic principles, and the Vedic hymns record the ritual of their worship. They believed in the soul's immortality, but did not hold the teaching of rebirth until the Rajputs disclosed it to them. They conceived the souls of the dead as still present in earthly life, making a united life with the living members of the family, and bound to them by close ties of moral and psychical kinship. Every year they offered sacrifices to them . . . This ancient ancestor-worship runs through the whole of Brahmanical law. . . . . .

Of the Vaishyas, we are told:

> The yellow race of central India held, and for the most part holds to-day, a somewhat similar belief (to that of the ancient Brahmans). To it is added a practical spiritualism, the priests being mediums, who obtain communications from the souls of the departed ancestors, in trances, and visions.

With regard to the Shudras, Mr. Johnston says:

> The black races had their beliefs, but they were wilder and more elemental. Fierce and grimly destructive gods symbolised from the darker and more menacing powers of nature . . . . were propitiated in wild emotional rites. . . . The many-armed and fantastic Indian gods are, in all likelihood, the contribution of the darker races of the south to the common fund. . . . . .

Deeply suggestive as they are, I believe that Mr. Johnston's views would be considered heterodox by most scholars; and it would be exceedingly interesting if some of your learned Indian readers would comment on them.

London R. A. V. MORRIS

We have received from Mr. Fussell, Secretary General of the Point Loma Theosophical Society, a copy of a long letter addressed to the Editor of the *Canadian Theosophist*. We are requested to publish it, because of our remarks in the July issue about Mr. Judge's alleged diary and Mr. Neresheimer's statement about it. Mr. Fussell says that other diaries exist, besides the one to which Mr. Neresheimer referred. We repeat what we said then—let photographic reprints of the numerous diaries be produced so that the Theosophical world may judge for itself. Was it not Mr. Judge who said—"He laughs best who does it last, and time is a devil for grinding things."

When asked whether he was a believer in the doctrine of reincarnation or considered it a plausible hypothesis of subtle theorists and thinkers, Mr. J. Krishnamurti stated that to him the whole doctrine was false. . . . . The man who was concerned with reincarnation was but a worshipper of death and not of life. He was more concerned with what was to be than with what is, more with trying to escape the conflict rather than understand it. It would be very difficult to give a categoric reply. It would be unwise to give one.

Mr. Krishnamurti's views as reported in the *Hindu* of Madras show how superficial is his understanding of the doctrine of Reincarnation. But we cannot blame him; his views are but a natural revulsion against the grotesque teachings of Adyar. In unlearning what was taught to him and in throwing off the shackles of authority of mere claimants he rejects everything. A little more study and examination of Reincarnation as taught in the *Gita* for example, (if he will not accept the rational and detailed explanations of H. P. B.) will show him that that doctrine is not concerned so much with death as with life, not so much with the future as with the living present.

"Neither physical forces nor psychic powers have, necessarily, any connection with the spiritual; if you are acquainted with mediums you must know this. I have known mediums who could put you in touch with Savonarola or Napoleon at a minute's notice, who were themselves, nevertheless confirmed gin drinkers and very untrustworthy as to financial transactions," writes Don Marquis in *The Saturday Review of Literature* for 3rd December 1932.

OUR PROGRAMME

SUNDAYS — *Public Lectures*

On various phases of Theosophy.

These are meant for enquirers as well as to inform students, old and new, about the fundamental teachings and principles, a knowledge of which is of practical benefit to every mind and soul.

WEDNESDAYS — *Questions & Answers*

Theosophy rejects blind belief and stimulates every one to seek courageously and question searchingly. Questions from new-comers, enquirers, as well as students are welcome. The answers given are not the opinions of any person but are the teachings of the Immemorial Philosophy. This meeting is not meant for debate, but is a gathering of earnest enquirers, seeking knowledge of eternal principles underlying their own lives and problems.

FRIDAYS — *Study Class*

No one ever succeeded in shaping his life without acquiring real knowledge. This is not possible through mere listening to talks or only by asking questions ; these two invariably lead the honest mind to study. The text-book at present studied is *The Key to Theosophy* by H. P. Blavatsky.

These meetings commence punctually at 6–15 p.m.

THEOSOPHY SCHOOL

SATURDAYS 2–30 TO 3–30. P. M.

Theosophical education endeavours to deal with each child as a unit, and to educate it so as to produce a harmonious and equal unfoldment of its powers, in order that its special aptitudes shall find their full natural development. It aims at creating free, and above all things, unselfish men and women.

At the same time there is a class for adults.

READING ROOM & LIBRARY

These are kept open on every weekday from 9–30 to 8 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for Theosophy School nor for the use of Library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Those desirous of joining the U. L. T. are requested to study carefully the Declaration which follows.

DECLARATION OF THE U. L. T.

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:

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51 Esplanade Road
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"What I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching."—H. P. B. in *Lucifer*, Vol. v, p. 157.

"The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy."—*The Key to Theosophy*, p. 7.

"We have no two beliefs or hypotheses on the same subject."—*The Key to Theosophy*, p. 72.

By H. P. BLAVATSKY

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